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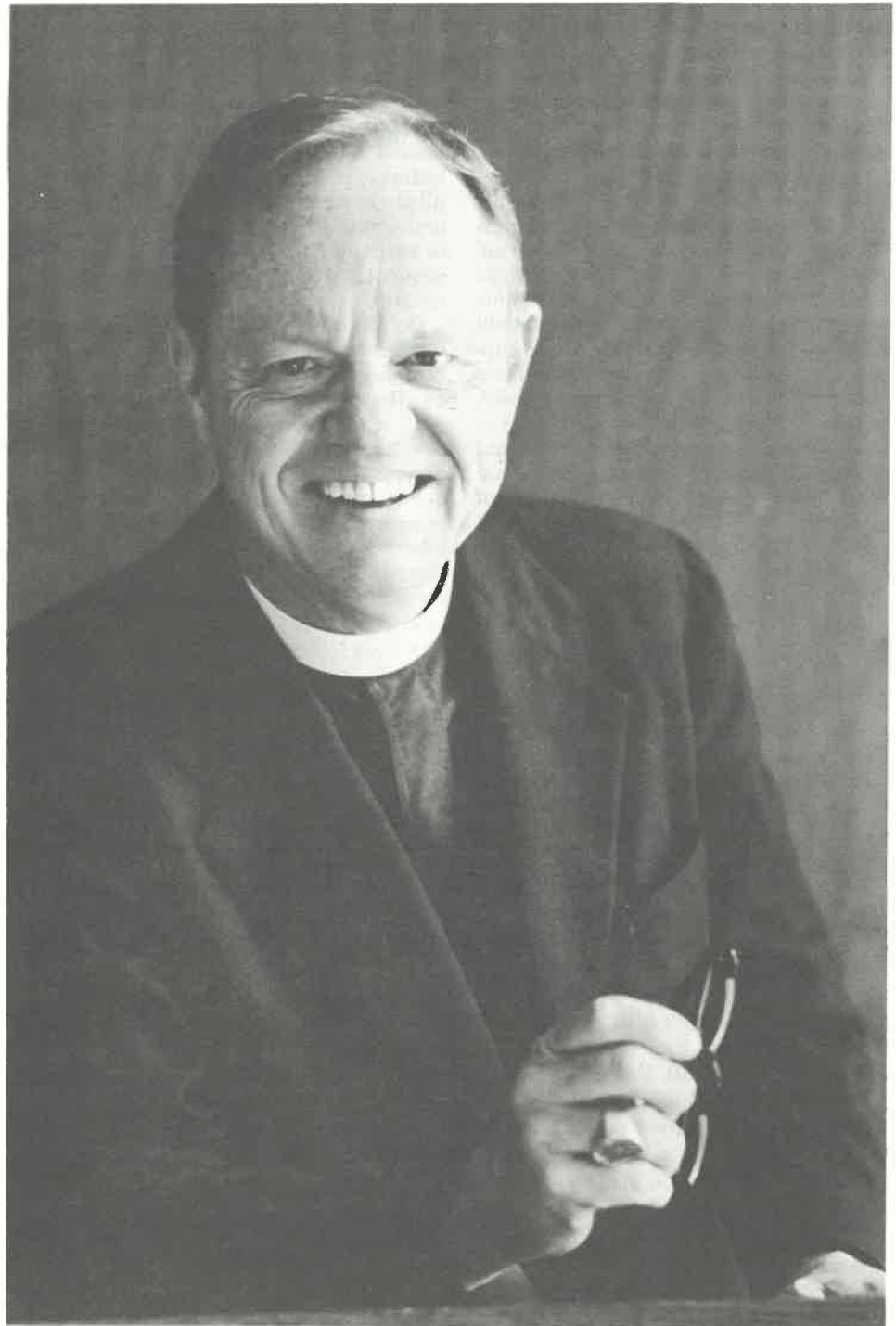
THE LIVING CHURCH

Executive Council

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The Rt. Rev. John M. Allin, Presiding Bishop:
"Christian mission is to do the impossible with
God's help" [see page 6].



THE LIVING CHURCH

Volume 181 · Established 1878 · Number 1

An independent weekly record of the news of the Church and the views of Episcopalians

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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NEWS. Correspondents, news releases from church agencies, and syndicated news service are THE LIVING CHURCH's chief source of news. THE LIVING CHURCH is a subscriber to Religious News Service and cooperates with Diocesan Press Service.

PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$19.50 for one year; \$37.00 for two years; \$52.50 for three years. Foreign postage \$5.00 a year additional.

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Human life can be viewed as a series of ecological crises. If we are confronting such a crisis today, it is because we are in the mainstream of history. It is true that our crisis is the greatest, but the earlier ones at least seemed of great magnitude to their contemporaries. To say this is neither to exaggerate nor to minimize present problems, but rather to point out that dealing with such challenges is indeed an inescapable part of human destiny.

The early, formative, and decisive history of our race extended over tens of thousands of years when there were numerically very few people anywhere in the world, and trees, birds, and animals were large and numerous. There should have been more than enough food to supply the trifling needs of those little bands of human beings here and there, but the evidence suggests that they had to struggle for what they would get, and in order to get it, they brought about extraordinary changes — changes out of all proportion to the small size and physical weakness of the human animal.

The story is not entirely cheerful. It is quite likely that our ancestors exterminated, or at least hastened the demise, of the woolly elephants which once

ranged the Northern hemisphere, of the cave bears of Europe, of the huge ground sloths and giant armadillos of South America, and quite recently of the immense flightless birds of Madagascar, to name but a few casualties. Precisely the largest animals, seemingly the most safe from human attack, appear to have been the chief victims. On the other hand, to encourage the proliferation of hoofed animals (such as the American buffalo), primitive peoples probably applied the torch to many areas of forest and scrubby vegetation, thus producing or extending the vast grassy plains subsequently to be encountered in most continents.

On the other hand, humans learned to breed beautiful horses and dogs, extraordinarily adaptable cattle, and numerous flowering and food bearing trees and plants. Men have probably caused not a few deserts, but we have also caused deserts to blossom, and have brought about ponds and lakes in formerly dry places. The burden of responsibility is a heavy one. You and I literally do not know what the world was like in its totally "natural" or pre-human condition. God grant that it will not soon be known in a post-human condition. THE EDITOR

Death

O God, death is so still —
so utterly still.

Death is more still than the quietest meadow
on a summer day.
More still than the whitest snow
on a winter hillside.
More still than the deepest stillness
of a starry night.

But there is peace in death —
With complete acceptance
comes perfect understanding.
In all this stillness, we know —
to be still —
if we are to find You.

Helen Redett Harrison

Introducing SAMS Missionaries

WHO ARE OBEYING GOD'S COMMANDMENT TO GO - - - AND MAKE DISCIPLES OF ALL NATIONS. **MATT. 28: 19**



ARGENTINA



Aaron and Sandy Zull



Henry and Catherine Scriven and child Anna Charis

John and Debbie Merrett



Frank and Hebe Jackson



Noel and Virginia Hink and daughter Mary



Doris Kirk



Ida Diener in England studying midwifery



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Skip and Laurel Wiley and children Andrew and Sarah



John and Susan Han

WILL YOU HELP WITH YOUR GIFTS TO SUPPORT MISSIONARIES IN SOUTH AMERICA?

WHAT IS SAMS?

SAMS official title is South American Missionary Society of the Episcopal Church, Inc. It is a non-profit, voluntary and independent missionary society of the Episcopal Church in the United States which is officially recognized by and works closely with the National Church. SAMS exists to recruit, train, send and support Episcopalians to share in the life and work of the Anglican Communion in Latin America and to work in Hispanic missions in the USA.

HOW DID SAMS GET STARTED?

The society was founded in Hamilton, Mass., December 1976, by Episcopalians who wished to take a more active role in spreading the Gospel in South America. It is patterned after the 135 year-old SAMS of the Church of England.

SAMS PRAYER AND FINANCIAL SUPPORT

It does not receive funding from the National Church. It encourages parishes and individual Episcopalians to commit themselves on behalf of missionaries working in South America.

Financial gifts for individual missionary support are channeled through SAMS for tax purposes and also for the sake of good management. SAMS home office limits its domestic use of such gifts to 20 percent. Gifts made directly to the Society are used for home base operations

and special overseas projects.

SAMS missionaries are responsible for raising their own support which they do by visiting churches in dioceses throughout the nation. On the average, it cost about \$14,000 per year to keep a missionary couple in the field and about \$10,000 for a single person. Experience has shown that when personal relationships between parishes and missionaries are established, a caring bond exists, sustained by prayer and the Holy Spirit.

For the love of Christ Jesus and His Church in South America, I say YES to supporting SAMS missionaries.

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LETTERS

Amen and Query

Concerning your editorial "Attention to Basics" [TLC, June 8], I say, "Amen a thousandfold."

JANE L. KEDDY

Wakefield, Mass.

• • •

I was both intrigued by and pleased with your editorial, "Attention to Basics." I quite agree and have been trying to find religious education material which would do some of the things you mentioned in that editorial. I don't intend to be chauvinistic, but I do think it time that we affirm our identity as Anglicans and do so without apology or hubris. If you were in a parish church, and wanted to do this, to whom would you look; what publishing house produces the kind of religious ed curriculum that would do what we both seem to think needs to be done?

(The Rev.) HARLAND B. BIRDWELL
The Church of St. Mary the Virgin
Big Spring, Texas

Seamen's Mission in India

While doing some academic research in India several years ago, I was hunting old imprints in the various libraries. In the Rare Book Collection, University of Bombay, I found two reports – one for 1836 and another for the two years, 1840-41. These are reports for the Bombay Seamen's Friend Society.

There was no title page to the earlier document, and no indication concerning dates of society organization, but I would doubt that it could have been much earlier (if any!).

The priest in charge of the Seamen's Club, Bombay, was a friend I had known earlier in Dacca. He invited me to occupy the guest room at the times of residence in the city. He did not know any history of the local organization, nor did the folks in the office. Possibly less interested in inter-cultural history than I, they really did not care very much.

Americans would be interested to know that the reports were printed by the American Mission Press, then under direction of E.A. Webster. This was the establishment that resulted from the New Englanders' decision to send missionaries to India. Intended for Calcutta region, they were not accepted, and some went to Burma, some to Ceylon, and some to Bombay: 1812. For close to 40 years, though an American was nominally the press administrator, the actual working of the shop – plus much administrative responsibility – devolved upon an Indian Christian named Thomas Graham. He was a Bengali about whom the Americans never heard, for it was always the American superintendent's name that appeared on reports likely to reach the New England or other American addresses. (This was common practice both by missions and governments.)

Just thought you might be interested. It blends with the June 1 story ["Angels and Seafarers"].

KATHARINE S. DIEHL
Seguin, Texas

Resilience

One day last summer when our young people were in Maine, we went to Pemaquid Beach. While I sat in the sun near the edge of the (cold!) water, I noticed a small piece of cork appearing, disappearing, and reappearing a few feet away. I watched, and wondered . . . how many times had that piece of cork returned to the surface after being submerged by a wave? How many times could it pop up again? When would it go under, and not come up again?

Christians in our day are feeling buffeted by waves of people who no longer read the Bible or respect religious values. People of principle and faith are forced to deal with hostile forces in the world order. All of us are confronted with an unsettled economy that may soon lead to increasing hardships and the need for greater sacrifice. Over against contemporary pessimism and loss of nerve, however, the Christian faith maintains a confidence in the purposes of God. We believe that history is never out of God's control. The end of the world, whenever it may come, will not be the result of accident, natural processes, or criminal lunacy. It will come, as Christ came, within the design of God, the Father Almighty. I feel better when I think of that little piece of cork, for God never promised that the waters of life would always be calm and smooth. But he did promise that in him there is always the resilience to come back up through the waves.

(The Rev.) LAWRENCE R. HARRIS
St. Barnabas Church, Upper Marlboro, Md.

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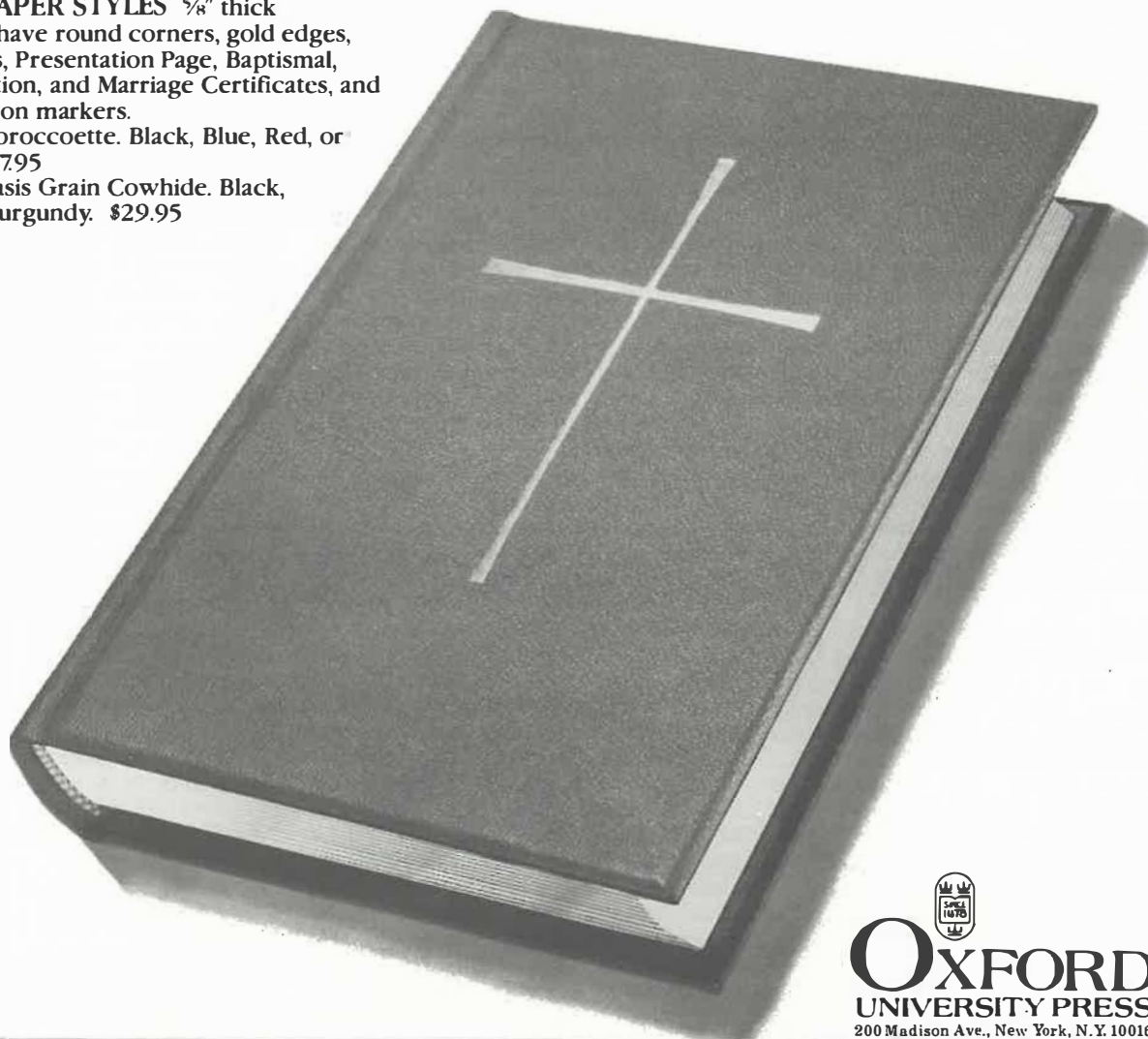
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THE LIVING CHURCH

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Executive Council

Better financial management of the General Convention and a \$55,801 deficit accumulated this year by the Diocese of Puerto Rico were two items of major concern raised during the June 4-6 Executive Council meeting in Greenwich, Conn.

Harrison Tillman of Valdosta, Ga., pointed out a \$107,000 deficit in the operating expense budget of the 1979 General Convention. Mr. Tillman is chairman of the council's committee on audit. \$50,000 had been budgeted to offset such expenses as renting and decorating the convention halls and rooms, telephone installations and use. These costs far exceeded the amount budgeted, though some of the funds were recovered through exhibit rentals and registration fees.

The Rev. Canon James Gundrum, General Convention executive officer, said that convention planners had learned from the 1979 experience and were taking steps to see that such a problem would not arise in 1982.

Mr. Tillman told his fellow council members that \$60,000 has been budgeted for operating expenses of the 1982 convention, but indicated this amount will not be enough.

"The church must develop a better system for the future as it cannot continue with this unrealistic budget for General Convention," he said.

The \$55,801 deficit of the Diocese of Puerto Rico sparked a council resolution instructing the treasurer to report to the Standing Committee of World Mission and the Finance Administration Committee the financial position of that diocese at the time of each council meeting. Puerto Rico is the third overseas diocese to have commenced moving toward autonomy from the Episcopal Church in the United States. The other dioceses are Liberia and Costa Rica. The Executive Council had entered into a covenant agreement whereby the church in the United States would fund the Puerto Rico diocese for 10 years with a diminishing amount of support each year. The diocese has spent more than it had budgeted for the first of the 10 years and it has not sent accountability reports to the council.

Presiding Bishop John M. Allin's announcement that he had appointed the Rt. Rev. Elliot Sorge as executive for

Education for Mission and Ministry at the Episcopal Church Center drew a sharp rebuke from the Rev. Canon F. Junius Carter, a council member from Pittsburgh, Pa. Bishop Sorge, a Caucasian, will replace the Rt. Rev. Richard Martin who is black. Canon Carter spoke of the difficulties encountered by black clergy in moving into leadership positions in the Episcopal Church. "I cannot accept this," he told the Presiding Bishop. Bishop Martin has been the only black executive on the Episcopal Church Center staff. He was appointed by Bishop Allin in 1974, having served as Suffragan Bishop of Long Island prior to his appointment. Bishop Sorge, an American who had served as a bishop in Brazil, has been a member of the Education for Mission and Ministry staff.

Bishop Allin told THE LIVING CHURCH that he is sorry his appointment of Bishop Sorge has been found unacceptable by Canon Carter and that he is anticipating the appointment of qualified black persons to other staff positions in the future.

Another main topic of discussion during the three-day meeting was a program of long-range planning. The Presiding Bishop introduced the program during his opening address and stressed that "in a world of chaos and confusion, the Episcopal Church must pull together to develop a plan to bring Christ's mission to the world."

"Christian mission is to do the impossible with God's help," he said. "More is required of us to work and be involved in this service of Christian ministry. There is grace and faith enough in us to make a difference in our community and the world."

Bishop Allin explained that long-range planning and discipline would increase church members' response to the service of Christian mission. The Executive Council will use part of each meeting to listen to representatives from the various commissions, committees and organizations of the church. They will be asked to take the information back to their parishes and dioceses and provinces and share with them the overall mission of the church. They will also have the opportunity to share with other council members, the commissions and committees, the concerns and thoughts of their constituents.

The program of long-range planning is designed to develop shared leadership and to help all members relate as a total church to what should be done to further Christ's teaching, according to the Rev. Richard Gary of the Episcopal Church Center staff. In addition to Fr. Gary, members of the long-range planning committee are Bishop Allin, the Rt. Rev. Milton Wood, executive for Administration, Dr. Charles Lawrence, president of the House of Deputies, and Canon Gundrum.

"The long-range planning proposal looks good on paper," said Mrs. Mary Flagg of Portland, Maine. "It is a carefully thought out and intelligent beginning, but sometimes we tend to adhere too closely to prepared structures, spending time on working out a perfect way to do something, and then a lot of things don't get done."

"I believe there are enough diversities of opinion on the council to prevent this from happening," added Mrs. Flagg. "The long-range planning program will be good for the council and for the church if we can make it work."

Representatives of the Episcopal Urban Caucus had been invited to the council meeting to give a report on the conference sponsored by that group in Indianapolis last February. The caucus leaders are concerned about such issues as energy, economic justice, disarmament and parish regeneration. The Rev. Canon Lloyd Casson of Washington, D.C., reminded council members that the "Gospel is not believable unless the churches relate to the neighborhoods of which they are a part." Canon Casson was joined in making the presentation by Julio Torres, a seminarian from Cambridge, Mass., Mattie Hopkins, a school teacher from Chicago, and Lou Shoen, a Minneapolis public relations employee of Northwestern Bell.

"The church is not taking positions on the issues that reinforce moral leadership in the business sector," said Lou Shoen. "Disarmament and protection of this planet is a responsibility of the Christian church." Ms. Hopkins suggested that "the Episcopal Church needs to set the tone by providing to dioceses and parishes models of affirmative action, long-range planning, advocacy and funding."

The Rev. Thomas Carson, executive for Stewardship at the Episcopal Church Center, gave an uplifting report on Venture in Mission.

"The Episcopal Church has raised more money in this campaign than any other denomination has ever raised," he said. According to Dr. Carson, 24 dioceses had completed their campaigns and 13 of these had exceeded their goals as of the council meeting date. He mentioned that the Diocese of Newark with a campaign goal of \$6 million, has gone over the top.

Council approved the funding of several Venture in Mission projects including transit buses for the Navajo Mission, resources and research for small churches in Luling, Texas, projects in Brooklyn and South Bronx, New York, and Tokyo, the Sudan, Nicaragua, Damaraland, Uganda, Somalia and Zimbabwe.

A report on the Episcopal Church's draft counseling efforts was given by Elizabeth Crawford, Youth and College Ministries staff person at the Episcopal Church Center. She urged council members to make use of the pamphlet "Military Service and the Young Episcopalian," copies of which are available from her office.

Paul Neuhauser of Iowa City, Iowa, gave a special report about his recent attendance at the Partners in Mission Consultation in South Africa. He was present in that country when 50 clergy were arrested as they marched down the streets of Johannesburg singing hymns to protest the arrest of the former head of the South African Council of Churches. Dr. Neuhauser presented an audio-visual report of the plight of black South Africans who are being moved from their homes by the government to reservations or small land areas set aside to house them. These areas are many miles from food and other stores, causing the people to spend a great deal of their money on transportation. This action has also forced family men to leave their homes for jobs in the cities, causing them to be apart from their families for long periods of time.

Council members also:

- expressed thanks to John Goodbody, who retired May 31 as executive for communication at the Episcopal Church Center, and to Bishop Martin who retires June 30 as executive for Education for Mission and Ministry;
- offered a resolution of appreciation for the life of former Presiding Bishop Henry Knox Sherrill who died on May 11;
- thanked Seabury Press and others who were responsible for the publication of the new Church's Teaching Series;
- set as a high priority the study and development of an action guide exploring the issues of increasing dangers of nuclear war, the accelerating arms race and neglect of human needs;
- directed that an affirmative action program for nondiscriminatory employment within the Episcopal Church be prepared by January 1, 1981;

- expressed appreciation to the Rev. Paul Washington of Philadelphia for his efforts in the cause of justice and peace, particularly for his participation in a mission to Iran in an attempt to seek the release of the U.S. hostages;

- voted to observe the International Year of the Disabled Person in 1981 and designated October 18-19 as Responsible Energy Sabbath in the Episcopal Church;

- approved the appointment of the Rev. Robert Wainwright to fill the unexpired term of the Rev. Rustin Kimsey on the Anglican Consultative Council;

- defeated an attempt to insure all resolutions to be considered by council be submitted 30 days prior to the scheduled meeting;

- expressed appreciation to the firm of Ward, Dreshman and Reinhardt for their leadership in Venture in Mission, the firm having been fund raising counsel to the campaign since 1976.

SANDRA ANDERSON

Primate Greeted By Protests

As the Most Rev. Robert Runcie became the first Archbishop of Canterbury in modern history to lead the annual pilgrimage to the Marian shrine at Walsingham in England, he was met by banners of protest held up by some Anglican priests which proclaimed, "Walsingham no place for Archbishop," and "Walsingham Way not Anglican Way."

Some of the protesters are members of the Protestant Reformation Society, and were led by the Rev. David Samuel, rector of Ravendale, Grimsby. Others were from an organization called the Protestant Truth Society. The Rev. John

Shearer of Oxford told reporters that his group felt it was wrong for the archbishop to associate himself in such a way with Roman Catholic doctrines.

The protesters were noticed by few of the 15,000 pilgrims who went with Archbishop Runcie to the remote Norfolk village. In 1061, the lady of the manor of Walsingham Parva announced she had had a dream in which the Virgin Mary commanded her to build a "new Nazareth," a replica of what was believed to be her house — the putative scene of the Annunciation. This shrine was destroyed in the Reformation, but in 1931, the Anglican shrine of Our Lady was rebuilt and traditional pilgrimages revived.

The archbishop said later that he went to Walsingham — "a place steeped in prayer" — because he wants to be at places of "genuine religious revival."

In the same week, the archbishop was greeted by militant Protestants chanting anti-Catholic slogans as he arrived to address the General Assembly of the Church of Scotland (Presbyterian) in Edinburgh.

The Scottish protesters particularly took exception to Archbishop Runcie's recent meeting with the Pope in Africa, according to the *Church Times*.

Bells Ring Out at St. Jude's

Early in May, St. Jude's Ranch for Children in Boulder City, Nev., dedicated a new bell tower to house the facility's treasured ring of six antique bells, a gift from the Rt. Rev. John Tinsley, Bishop of Bristol, England.

The bells now can be used to ring for religious services and other activities on



Ken Williams

Over 1,400 members of seven different communions filled the Abbey Church at St. Anselm's College, a Roman Catholic institution, in Manchester, N.H., recently and joined in an ecumenical "Celebration of Faith." One of the two sermons was preached by the Rt. Rev. Philip A. Smith, Bishop of New Hampshire.

the 40-acre ranch, which is a haven staffed by the Anglican Sisters of Charity for battered, abused and neglected children.

Following ancient tradition, the bells are named individually for saints. The great tenor bell is St. John Baptist, "The voice of one crying in the wilderness." The fifth tone bell is Our Lady and St. Nicholas, patrons of children; the fourth tone bell is named after St. Monica, mother of St. Augustine, "one of the most famous problem sons in Christendom," according to St. Jude's; St. Louise of Marillac and St. Vincent de Paul, founders of the Sisters of Charity are patrons of the third tone bell; and the Holy Archangels, Raphael, Gabriel, Michael and Uriel, lend their names to the second tone bell. The "small" 435-pound treble bell is St. Mary Magdalen.

The bells range in size from two feet three inches in diameter to three feet four inches, and were cast in 1850 at White Chapel Bell Foundry in England. They hung at a parish church for more than a century until the parish tower was deemed unsafe to hold them. Their weight — 4,893 pounds in all — also was considered too much for the ranch's old chapel tower, which was a converted parachute drying barn from nearby Nellis Air Force Base.

Money for the new tower came from the family and friends of Shirley Vanda, a long-time member of the ranch's board of trustees who died in 1978.

St. Jude's is managed by an inter-denominational board and is supported solely by donations. The children are of varied religious backgrounds, or of no religious background.

Anglicans Told to Cross Color Line Now

Stating that "it is much later than most South Africans seem to think," the Most Rev. Bill Burnett, Anglican Bishop of Cape Town, has issued a definite order to every parish in South Africa to form a link with another parish — across the color line.

In a pastoral letter to be read from every pulpit, the archbishop told his people that they "must hear for themselves what it is that injured or filled with fear their brothers in Christ whom they did not usually meet," and they must learn how it feels to experience "the discrimination of apartheid society and the daily struggle against resentment."

Archbishop Burnett said the wardens and rectors might choose which parish with which to link, but he said he wanted the parish councils of both churches to meet "across the lines of culture, language and color" at least two or three times in the coming months, and send him a report by the end of September.

Christian people belong together, said the archbishop, and that it was only through their being together in the Holy Spirit that healing would come to the land — "whether this be before or after a time of deep tragedy."

Archbishop Burnett's directive came hard on the heels of a warning by the Rt. Rev. Desmond Tutu of a "bloodbath" unless non-white grievances were attended to with more celerity.

Eau Claire Elects Bishop

The Rev. William C. Wantland, 46, rector of St. John's Church, Oklahoma City, Oklahoma, was elected the fourth Bishop of Eau Claire at a special convention of the diocese on June 7 at Christ Church Cathedral in Eau Claire, Wis.

He will succeed the Rt. Rev. Stanley Atkins, diocesan bishop since 1970, who plans to retire at the end of September.

Fr. Wantland was elected on the ninth ballot from a field of 34 candidates. Only two candidates received votes on the last three ballots: the Rt. Rev. Walter H. Jones, Bishop of South Dakota, who garnered 10 clerical and 31 lay votes, and Fr. Wantland, who won with 14 clerical and 37 lay votes.

A native of Oklahoma, the bishop-elect worked for the Federal Bureau of Investigation from 1954-59, and also has been a lawyer and a judge. He holds two law degrees from Oklahoma City University, and served as president of the Oklahoma Conference of Municipal Judges in 1972-73. He became a deacon in 1963, and was ordained to the priesthood in 1970.

Before going to Oklahoma City as rector of St. John's in 1977, Fr. Wantland served as vicar of St. Mark's, Seminole, Okla., from 1963-77, and St. Paul's, Holdenville, from 1974-77. He is chairman of the Oklahoma Committee on In-



Bishop-elect Wantland

dian Affairs, and author of *Cultural Problems Between Indians and Non-Indians*.

Fr. and Mrs. Wantland, the former Mary Jo Watson, have three grown children.

P.B.'s Fund Recipients

An agricultural project in the Diocese of Northern Argentina and refugee programs in Zimbabwe and Somalia were among recent recipients of grants from the Presiding Bishop's Fund for World Relief. Grants were also awarded to a variety of refugee, development and hunger-fighting programs in locations ranging from New York City's East Harlem to remote areas of the Philippines.

The Diocese of Northern Argentina received a \$43,550 grant for its Iniciativa Cristiana community development project in the Argentine Chaco. The program will provide immediate cash-crop income to 40 families in the Pilcomayo River area through the production and sale of cotton.

A grant of \$10,000 was made to the World Council of Churches' appeal for reconstruction and resettlement of displaced persons in Zimbabwe, in the wake of that nation's decade of civil war.

Somalia received \$20,000 to aid one million refugees from neighboring Ethiopia.

The Anglican Church of Uganda received a \$70,000 grant for the spiritual renewal and moral rehabilitation programs of its Committee on Relief and Reconstruction. The Church of Uganda is spearheading relief and reconstruction efforts for church and nation in the aftermath of Idi Amin's dictatorship. This grant brings the Presiding Bishop's Fund aid to Uganda to a total of \$150,000.

The grants to Zimbabwe, Somalia and Uganda represent the first \$100,000 received from the Diocese of Southeast Florida as part of their \$1 million Venture in Mission pledge for the work of the Fund.

Other grants include:

- Diocese of New York: \$5,000 for the East Harlem Interfaith Hunger Project;
- St. Augustine's Parish, Santa Monica, Calif: \$6,000 for the parish's Social Outreach Project. The project serves as a catalyst for local church and campus groups concerned about hunger issues and community service;
- CODEL (Coordination in Development), a consortium of religious and secular agencies, received two grants totaling \$10,763 for projects in the Philippines;
- Franciscan Communications Center, Los Angeles: \$5,000 toward the production of a five-part film strip, *The Gift of Land*. This educational series, for use by church and community groups, will focus on the issues of land use, values and

lifestyles and will address the problem of global degradation and destruction of land;

- APSO, the Appalachian Peoples Service Organization, received four grants totaling \$18,500 for its work in depressed areas of the eastern U.S.;

- Province IX (Central America): \$12,100 to support the engineering ministry of Connie Fisher. Mr. Fisher, working through the provincial Social Betterment Committee, evaluates, designs and supervises building projects throughout the Province;

- World Hunger Education Service, Washington, D.C.: \$8,000 to support research, production, and ecumenical use of *Hunger Notes*, a monthly ecumenical publication which deals with the underlying issues and causes of hunger and poverty in various parts of the world, in 1981;

- Diocese of Olympia: \$7,200 for diocesan refugee resettlement and parish sponsorship program, finding new homes for Indochinese refugees;

- Diocese of Maryland: \$20,000 to support the establishment of a diocesan resettlement office for Indochinese refugees;



- St. Nicholas Church, Los Angeles: \$5,000 to support the parish's English Second Language Mobile Classroom, providing language skills training to Indochinese refugees and Korean immigrants;

- World Mission Scholarship Office, Episcopal Church Center: \$50,000 in scholarship support for refugees who have been resettled in the United States.

- Diocese of Southeast Florida: \$5,000 to Holy Cross Parish, Miami, to provide temporary housing for Haitian refugees, and \$12,140 to the Christian Community Service Agency for resettlement and sponsorship recruitment for Haitian refugees;

- Diocese of Louisiana: \$40,000 to support a refugee center in New Orleans which will provide direct aid and resettlement services for refugees from Cuba, El Salvador and Nicaragua.

BRIEFLY. . .

The Very Rev. Gordon T. Charlton, Jr., dean of the Episcopal Theological Seminary of the Southwest, has announced the establishment of a new professorial chair in honor of the recently deceased chairman of the seminary's trustees, the Rt. Rev. J. Milton Richardson, Bishop of Texas, who died on March 24. The chair, to be called the **J. Milton Richardson Professorship of Anglican Studies**, will exist to instruct future ETSS students in all aspects of the tradition of the Anglican communion.

The Episcopal Bishop of Atlanta and the archbishop and bishop of the Roman Catholic jurisdictions recently issued a **joint pastoral statement opposing the death penalty**. The Rt. Rev. Bennett J. Sims, Archbishop Thomas A. Donnellan, and Bishop Raymond W. Lessard, Roman Catholic Bishop of Savannah, assert in the document that "four points of conviction persuade us firmly against its use." First, said the bishops, is "the holiness of human life . . . second, we hold that the Christian purpose of punishment is reformatory and retributive, not vindictive . . . third, the violent taking of one human life to serve notice on other lives is decidedly cruel. . . ." Finally, the leaders said, "In our social history, the structures of compassion have emerged gradually, but they have emerged. The abolition of the death penalty seemed to us such a forward move. Its restoration is a backward step."

The **Church Pension Fund** announced in May that the Rev. George T. Cobbett has replaced the Rev. Sidney W. Goldsmith as clergy coordinator of the Fund. Fr. Goldsmith is ill and has retired. Fr. Cobbett, who is also secretary of the Fund, now handles all of Fr. Goldsmith's former responsibilities: inquiries regarding retirement and disability benefits, pension calculations, death benefits, and CPF rules.

The Bishop of Polynesia, the Rt. Rev. Jabez Bryce, is pleased with the success of kindergartens in his churches, such as the one operating at Holy Trinity Cathedral in Suva, and has decided that "in many areas the church stands empty during the day and could well be utilized for the benefit of families with small children within the parish." Bishop Bryce hopes that overseas volunteer organizations may produce some teachers who will be able to train local people for the

work, according to the diocesan newsletter. "Apart from the fact that parents welcome preschool education for their children, it is also felt that establishing contact in this way with families living within a parish could provide an opportunity for evangelism — through the children to the parents," notes the paper.

In Nashville, Tenn., Mayor Richard Fulton has asked owners of **tax-exempt properties**, including churches, to pay the city a fee in lieu of taxes for city services. He cited garbage collection, fire and police protection, street lighting, and road maintenance. "Philosophically, I think everyone should pay something for what they receive," said the mayor. "That includes the church I attend." In New York City, a plan to levy water and sewage fees on all non-profit institutions has provoked a fierce ecumenical protest from the Christian and Jewish school systems. "It might be the first step to additional taxes, on property, perhaps," said Msgr. Anthony Bevilacqua of the Roman Catholic archdiocese. "[Mayor Koch] might be just testing the waters, and I don't mean that as a pun."

According to Athens Radio, talks in Greece aimed at overcoming more than 900 years of division between the **Roman Catholic and Orthodox Churches** almost broke down completely during the first session, when a delegate read aloud a report published in the *International Herald Tribune* which attributed a statement to Pope John Paul II to the effect that "papal infallibility was not negotiable" at the conference. The radio report said "much angry shouting among Greek Orthodox delegates" broke out until the report was denied by the Roman Catholic delegation. The status of the "uniate" churches — splinters from Orthodoxy which are in communion with Rome — was another delicate matter on the agenda.

The Equal Employment Opportunity Commission, a federal agency, has charged **St. Mary's College** in Raleigh, N.C., with sex discrimination. In a suit filed with U.S. District Judge Franklin T. Dupree, the agency said that the Episcopal-affiliated school pays women employees less than their male counterparts, specifically referring to lower salaries paid 10 female department heads and 18 women janitors. The college replied that male janitors were expected to do heavier work, and explained that male department heads were paid more than females because "they were considered superior in teaching and administrative responsibility."

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$10,771.72
Receipts No. 22,575-22,720,	
June 3-12	3,728.00
	\$14,499.72



All in the Family

*A priest shares the rich experiences
he and his wife encountered as they
traveled throughout the world.*

By WALTER W. McNEIL, JR.

Several years ago, an important idea came my way. It was in the fall of 1976 when the Christian Ministries in the National Parks celebrated the 25th anniversary of its founding by sponsoring an international conference on the stewardship of leisure. This conference was appropriately held at Williamsburg, Va., an atmosphere which enhanced its purpose. Among several outstanding addresses was one which had to do with the opportunity for Christian mission by tourists and world travelers in the various countries of the world.

This idea has stayed with me for two main reasons: (1) It was presented against the backdrop and bleak warnings of the damage being done to developing countries by the tourist industry. Speaker after speaker had emphasized the toll being taken by exploitation of native people and environments by "ugly tourists." Catastrophic results were being predicted if this trend continued. And so it was a real treat to hear a speaker who offered a positive answer

for people who planned to do some world travel; and (2) my wife and I have had the rare opportunity to visit a number of "foreign" lands in the past two years and we have had some exceptional benefits in our contacts with the Anglican church family in several countries. We have gained a great deal from these contacts, and we hope that our presence has made a small contribution in the sense of support and encouragement in the mission being carried out.

Two years ago, shortly after my retirement from the active ministry, we had the fun of taking a freighter trip from the Gulf coast to the Mediterranean. Twelve passengers were aboard for nearly 100 days. It was interesting to note that this diverse group soon formed a community which was caring and supportive. One example of this was the willingness of each couple to share in Sunday services aboard the ship. Even though I was the only parson aboard, we had worship services which included the Presbyterian and Baptist orders, and all participated in the Episcopal Eucharist. While a Quaker couple did not conduct a service, they were very much a part of our spiritual lives and made a real contribution.

When our ship reached Alexandria, Egypt, we experienced a delay of some weeks because of the glut of ships ahead of us waiting to unload grain. The first Sunday we were there we attended one of the two Anglican churches in that city. When we were introduced to the senior warden, a very fine lady who had come out from England years before, she explained to me that their priest had been rotated back to England and that they had been without the services of a priest for several months. She asked if I would celebrate the Eucharist for them. With the permission of the bishop in Cairo I was privileged to do this in both churches during our weeks in Alexandria. Of special interest to us was the fact that the church family there was carrying on devotedly in the absence of a priest: the senior warden was the lay reader for Morning Prayer, the American consul general read the lessons, and others in the congregations took their turns at reading and tending to important duties relative to the mission of the church. We were invited into the homes of the people and were very much a part of the family.

On a similar trip two years later we had rich experiences in such varied places as the Church of St. John the Evangelist, Casablanca, Morocco; St. Andrew's, Tangier, Morocco; St. James Church, Florence, Italy; and St. George's, Jerusalem. The visit to the latter was a serendipity made possible by a call to the port of Livorno, Italy. As the ship was scheduled to discharge and pick up cargo in other Mediterranean ports and then return to Livorno we had 12 days to fly from Rome to Tel Aviv, Israel, for a 10-day stay at St. George's Hostel in Jerusalem.

Having cherished the idea of a trip to Israel, we contacted the warden of St. George's Hostel, which is located in

The Rev. Canon Walter W. McNeil, Jr., retired Archdeacon of the Diocese of Olympia, lives in Seattle, Wash.

the close of the cathedral and college in Jerusalem. While we had not been able to give specific dates for reservations, due to the vagaries of freighter travel, we were assured that we would be "tucked in somewhere" when we arrived, and so we were.

There are several advantages for pilgrims staying at St. George's. In the first place it is located in a very pleasant part of the city and only a 10-minute walk from the old city walls. The rooms are comfortable and the food is simple but well-prepared. Fellow pilgrims are there to share rides to various areas of the country, and so save on expenses. In addition excellent driver-guides are available whose dependability is certain. But by far the greatest benefit we found was to be a part of the family living in the shadow of the cathedral. A special joy was the sharing of daily Eucharists and Evening Prayer. Outstanding was the sung service on the night of Advent Sunday. The dean of the cathedral and the dean of the college joined together as leaders for this service together with skilled talent from the community. From the moment we arrived until the morning we left we were made to feel very much a part of the Christian family.

At the invitation of Bishop Haddad, Bishop of Jerusalem, we were privileged to spend an evening with him and his family in their quarters adjoining St. George's Close. He shared with us the work of the church in Israel and Jordan and something of the tensions and differences among the Arabs and Jews, which are very real. But we also learned of the teaching and healing work being carried on by church schools and hospitals which are ministering to the sick, the poor and the needy. Our mission there and in other parts of this area is very real and vital. It is worthy of our support in every way possible. The atmosphere and climate of St. George's greatly enhanced our pilgrimage to the Holy Land. Earnest scholars from all over the world gather at the college to participate in courses of various length focusing on the Holy Land, past and present. Contact with them at meals and other events is an additional bonus is residency there.

As I write this I think of one clear starlight night leaving Tangier, Morocco. The passengers were standing on the upper deck of the freighter. The lights of the city were slowly disappearing. We would soon be home. The mood was that of reflection. As we spoke quietly about the events of the trip, my heart was overflowing with thanks to God for his Christian family throughout the world: St. George's, Jerusalem, for its offering of a Christian fellowship in a place made holy by the life and ministry of Our Lord; St. John's, Casablanca, and the long and faithful ministry of a priest whose tenure there spanned four

decades, who ministered faithfully to the military during World War II; St. James, Florence, Italy, and its ministry to the people of that city and the thousands of visitors who flock there each year; All Saints and St. Mark's, Alexandria, Egypt, where we were privileged to sojourn a few weeks among the community of faithful people giving a present day witness for Christ in a city which had been the home of St. Mark and which was the center of Christian learning in the first centuries of the church; and finally, Tangier, where only the day before at St. Andrew's Church, we were made to feel so welcome by the

vicar and organist as they were preparing the liturgy for the next Sunday. When we worshiped there we were greeted warmly at the door and after the service we observed that in this church of indigenous architecture the Lord's prayer was written in Arabic around the chancel arch. This spoke eloquently to us that the mission of the Christian church is for all people, and not just a chaplaincy to a select few who are expatriates from a foreign land.

The lights of Tangier dropped beyond the sea and again I offered devout thanks to God for the family of Christ we had encountered across his world.

Liturgical Limericks

- I. Said our priest, in liturgical tone,
"The service will start with a Prone."
But his flock in dismay
Stayed completely away
And he had to go at it alone.
- II. Since his cotta was no longer passable
Our soloist sported a chasuble.
"Tis the third time he did it!
I ought to forbid it!"
Sighed the rector, a little irascible.
- III. We cannot agree with the rest a ya
Us exegetes from Mopsuestia:
It's the *literal* meaning
On which we are leaning!
And our argument's getting the best a ya!
- IV. The deacon's collapsible dory
(No matter how much we implore) he
Keeps under the pew
Or sometimes in full view
In the narthex or ambulatory.
- V. A liturgical reactionary
Distrusts all procedures that vary
From the *fons et origo*
That all pious men know:
The Gelasian Sacramentary.
- VI. An order of Pneumatomachi
Wore scapulars made out of khaki;
The habit was dreary
And so was their theory
And their lives were cut short by the Parcae.
- VII. A canon's especial charisma
Was to warble an endless melisma
Thus prolonging the rite
Till all hours of the night
(There is no other rhyme for *charisma*.)

Ann C Garrison

EDITORIALS

Independence Day

The Fourth of July, and the weekend associated with it on most years, is a somewhat ambiguous celebration for Episcopalians. George Washington, and many of the other founding fathers of this nation, were of course members of our church. But so too were leading opponents of American independence. This is nothing to be embarrassed about. If America is indeed a free country, then it must have room for differences of conviction. The history of the past half century has made it all too clear, in many parts of the world, that one of the greatest dangers to a people is the suppression of all dissent. We have too many examples today of both right wing and left wing governments which do not tolerate criticism. God grant that this may never be the case in the United States.

Good Old Summertime

Episcopalians seem to be particularly disposed toward taking summer vacations. We are all for it, and we rejoice that so many people can have a change of routine for mind and body. Over a century ago, it was the great Episcopal priest William Augustus Muhlenberg who conceived of the Fresh Air Fund as a way of providing summer vacations in the country for children from New York City, an idea which subsequently spread to other cities. At the same time, the church has a good opportunity in summer to serve those who do not or cannot get away. Pleasant and less formal church activities in the summer – picnics, cook-outs, and so forth for young and old – can contribute much for all concerned. Summer is a gift from God: we should enjoy it, and help others enjoy it, in his Name.

The Church Within the City

The prospect of violence in American cities this summer is not comforting. We should be even less comforted by the conditions which have sowed the seeds and prepared the soil for such violence. Life may be very difficult, but if things are getting better people have hope. If, on the other hand, life is difficult but things are getting worse, people are driven to desperation – a lesson history has repeatedly offered.

No doubt a disregard of spiritual values has been part of the problem of our cities, and the church should be contributing to the solution. But how is the church to *speak* in today's city? And how is the church to *be* in today's city? The two questions do not necessarily have the same answer.

The church is called to speak out in God's name against injustice, inhumanity, and greed. The Episcopal Church can and does do this, although it is not

always clear that its pronouncements of this sort are always taken seriously, even by its own members.

At the same time, the church is called to be the church, to preach the gospel, to baptize, to worship, and to nurture its people. The Episcopal Church has not always found it easy to do this in the poverty belt of the city. It is easier to make prophetic pronouncements from the safe distance of a suburban pulpit than it is to maintain a fabric of church life within which poor people are readily incorporated and within which their spiritual concerns are reflected. Episcopalians have sometimes been very generous in giving to the poor. We hope this will continue to be so in the future. Yet giving to the poor is not the same thing as welcoming poor people into the church and allowing them to express their own aspirations within the church. Lay leadership in our church has often been closely linked with the well-to-do, professional, and educated sectors of our society. As far as the clergy are concerned, our normal pattern of seminary training and testing assures their assimilation, at least in some measure, to the thought world of the professional class. Seminary trained clergy who are not so assimilated must either have exceptional talents of some other sort, or else find it increasingly difficult to secure employment.

We are not disparaging the contributions which the executive class can make to the church – far from it. Nor are we suggesting that highly educated full-time professional clergy should not measure up to professional standards of training, discipline, and competence – far from that either. We are suggesting that there is also a need for other styles of leadership in the church, other channels of influence, and (for the clergy) other routes to ordination. Many poor people are intelligent, energetic, and highly dedicated to the Lord's service. The church is surely one place in which they should be able to have a hearing.

Fresh Springs

(Psalm 87)

Behold Philistia, Tyre and Ethiopia:
In Zion were they born.

Behold, Chicago, Atlanta and Kalamazoo:
In Zion are we born!

And in this dizzy discotheque,
Beneath our smoggy heavens,
Within our polyester hearts,
The light shines on.
For darkness cannot master it.

O Master of the Pleiades,
Help us, juke-boxed and neon-weary.
Help us find fresh springs in Zion.

Elizabeth R. Sites

Abraham in Summer

By THE EDITOR

Whether we describe them as coming after Trinity Sunday or after Pentecost, the summer Sundays are simply a numerical series of ordinary Sundays. A few of these Sundays may acquire a distinctive character from special days that fall on or near them, as the Feast of the Holy Apostles on the last Sunday of June this year, or the Fourth of July during the first weekend this month. Some other of these Sundays can have a unique emphasis if careful consideration is given to the appointed Bible readings. This is the case this summer with the references to Abraham which occur in the readings appointed for late July and early August. Similar passages occur both in the 1928 Prayer Book and in the Lectionary for Year C.

In the otherwise serene and uneventful ecclesiastical calendar of midsummer, singling out a specific figure to emphasize for two or three Sundays offers an interesting basis for preaching to young and old, and it provides a central point around which hymns, psalms, canticles, and additional prayers can be chosen. In this particular case, in dealing with Abraham, one has a figure not only of central importance for the Old and New Testament, but one also associated with important contemporary themes — Jewish-Christian relations, Zionism, and Islam.

What is the material involved? In the Year C Lectionary, there is the Old Testament lesson relating to Abraham and Sarah in Proper 11, for July 20, and the following week there is another such lesson. Then on August 10, with Proper 14, we have an O.T. lesson and the related passage from the Epistle to the Hebrews. In the 1928 Prayer Book these references do not occur in the Epistles or Gospel, but the third set of Morning Prayer Propers from Trinity 4 through 8 offer O.T. lessons about Abraham; he is mentioned also the following week as the story of his descendants is pursued. On several of these weeks the New Testament lesson gives strongly supporting references. This is one of the many places in which we see that this Daily Office Lectionary (added to the 1928 Prayer Book in 1943) anticipated the subsequent three-year lectionary. Abra-

ham has little place in the Psalter, and neither old nor new Prayer Book offer psalms referring to him on these Sundays. Yet in both books the choice of Psalms is understood to be subject to some option. The present writer believes it worthwhile, if Abraham is to be preached about on two or more Sundays, at least to use Psalm 47 one week and Psalm 105, perhaps verses 1-15, on another. Among canticles, there are the two long ones from St. Luke, the Song of Zechariah traditional for the morning and the Song of the Blessed Virgin traditional for the evening. Certainly one of these may be used in the Eucharist, or should be used in the public recitation of the office on these Sundays. (It is worth noting that in the old Anglican practice, in which these canticles were used in the offices almost invariably throughout the year, Abraham was recalled as "our forefather" virtually every morning and every evening. In older Roman Catholic usage he was also recalled daily in the canon of the Mass.) The Prayer Book now has three prayers relating to Abraham, pp. 289 and 838. The latter is especially usable at this time; among the others named in it, Peter and Paul, Mary and Martha, and Mary Magdalene all have feast days in summer. Abraham's name occurs in Eucharistic Prayer C, and could be inserted at the point provided in Prayer B and D.

Among hymns, no. 285, "the God or Abraham praise," can certainly be used twice within the span of weeks. With the Year C, we would recommend using it on one of the last two Sundays of July, and again on August 10. No. 279, with its final stanza referring to Abraham, could be used on the other Sunday in July and again on August 10. No. 497, "O God of Bethel," is appropriate. No. 434, "Guide me, O thou great Jehovah," is not unsuitable, although the reference is not to Abraham and the other patriarchs but to the Hebrews wandering in the wilderness after leaving Egypt.

This type of liturgical attention of course presupposes that the preacher will have illuminating and interesting things to say on the topic. By looking up the references given in a concordance, one will find that there is no shortage of material on Abraham.

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Calendar of Things to Come

All dates given are subject to change or correction by the organization concerned. Inclusion in this calendar does not imply that a meeting is open to the general public. Places in parenthesis indicates projected location of the event.

July

- 14-21 Anglican-Orthodox Joint Doctrinal Commission (Wales)
 30-Aug. 6 Theology in the Americas 1980 Conference (Detroit)
 30-Aug. 3 Brotherhood of St. Andrew National Triennial (Rapid City, S.D.)

August

- 11-22 WCC, Executive Committee, Central Committee (Geneva, Switzerland)
 15-17 Adelynrood Conference, "Prayer Unites" (Byfield, Mass.)
 21-24 Integrity Convention (Boston)

September

- 4-6 Province VIII Synod (Scottsdale, Ariz.)
 8-12 815 staff "in house days"
 11-14 National Board, A Christian Ministry in the National Parks
 18-21 National Conference on Evangelism and Shared Ministry (St. Louis)
 25-27 Convention, Diocese of Montana

- 28-30 Board for Theological Education (New York City)
 30-Oct. 3 Coalition O (Estes Park, Colo.)

October

- 3-10 House of Bishops (Chattanooga, Tenn.)
 3-5 Convention, Diocese of South Dakota
 5-8 Provincial Youth Ministry Coordinators (Jacksonville, Fla.)
 10-11 National Commission on Hispanic Ministries (San Diego, Calif.)
 13-16 National Liturgical and Music Chairmen's Conference (Kalamazoo, Mich.)
 14 General Commission on Chaplains and Armed Forces Personnel (Alexandria, Va.)
 21 Annual meeting, the Living Church Foundation (Milwaukee)
 21-22 Province I Synod (Portland, Maine)
 21-23 Convention, Diocese of Southwest Florida (Clearwater Beach)
 24-25 Convention, Dioceses of Kansas and Western Kansas (Salina)
 25-26 Convention, Diocese of Spokane
 27-31 Church Development Office Internship (New York City)

November

- 1 All Saints Day
 6-8 Convention, Diocese of Oklahoma
 7-8 Convention, Diocese of New Jersey
 7-8 Convention to elect Bishop Coadjutor, Diocese of Central New York
 7-8 Convention, Diocese of Iowa (Des Moines)

- 8 Convention, Diocese of Pittsburgh
 7-9 National Association for Self-supporting Active Ministry (Kansas City)
 10-11 Province Presidents
 12-14 Executive Council (Greenwich, Conn.)
 14-15 Convention to elect Bishop Coadjutor, Diocese of Central Gulf Coast
 17-20 Conference of Chaplains in Western US and Eastern Pacific areas (Santa Barbara, Calif.)
 18-20 Ministry in Higher Education, Province VI (North Dakota)
 18-20 Council for the Development of Ministry (Greenwich, Conn.)
 21-22 Coalition for Human Needs (New Orleans, La.)
 27 Thanksgiving Day
 30 First Sunday of Advent
 30-Dec. 5 North American Broadcasting Section/World Assoc. of Christian Communicators

December

- 1-5 815 Staff "in house days"
 2-3 Church Development Board (Chicago, Ill.)
 5-6 Convention, Diocese of Bethlehem
 5-6 Convention, Diocese of Upper South Carolina
 6 Convention to elect Bishop Coadjutor, Diocese of Pittsburgh
 10 Province III Council
 10-12 Ministry in Higher Education, Province IV (Atlanta, Ga.)
 14-17 Board for P.B.'s Fund for World Relief (Greenwich, Conn.)
 25 Christmas

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BOOK: Thornton, Martin, "English Spirituality": London SPCK, 1963. William Clowes, Ltd., London, Beccles. Rev. Joseph Byrne, 4960 E. Donald Ave., Denver, Colo. 80222.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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SUMMER CHURCH SERVICES



SANTA CLARA, CALIF. (and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
 The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
 the Rev. Maurice Campbell, the Rev. Richard Leslie, the
 Rev. Frederic W. Meahger
 Sun HC 8 & 10; Wed HC & Healing 10.

DENVER, COLO.

ST. ANDREW'S ABBEY
 2015 Glenarm Place 623-7002
 The Order of the Holy Family
 Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10, Matins Mon-Sat 8;
 Ev Sun-Fri 5:30; Comp Sun-Sat 9; C Sat 4:30-5:30

EPISCOPAL CENTER 1300 Washington
 HC Mon-Fri 12:10

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
 The Rev. Donald Warner, M.S.M., M.Div., r
 Sun Masses 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
 The Rev. F. Newton Howden, r
 Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
 The Rev. H. Stuart Irvin, D.Min.
 Sun H Eu 7:30, Service & Ser 9:30 & 11:15 (H Eu 1S & 3S).
 Daily 10

ST. PAUL'S 2430 K St., N.W.
 The Rev. James R. Daughtry, r
 Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
 also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 8:15;
 MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

THE CATHEDRAL CHURCH OF ST. LUKE
 130 N. Magnolia Ave., downtown, off I-4, near Disney World
 The Very Rev. O'Kelley Whitaker, dean
 Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
 465 W. Forest Hill Blvd. 33411
 The Rev. John F. Mangrum, D.H.L., S.T.D.
 Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

ATLANTA, GA.

OUR SAVIOUR 1088 N. Highland Ave., N.E.
 Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
 7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
 The Very Rev. Eckford J. de Kay, dean
 Near the Capitol
 The Rev. Gus L. Franklin, canon
 Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
 Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
 Wed. Daily office at 12 noon. Cathedral open daily.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
 The Rev. Arthur R. Lillcropp III, r
 Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs
 11

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

BOSTON, MASS. (Cont'd.)

ST. JOHN THE EVANGELIST Beacon Hill
 35 Bowdoin St., near Mass. Gen. Hospital
 Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James' Pl.
 Canon Pierce Middleton, r; William Doubleday, ass't
 Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9,
 Ev Mon-Fri 5

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
 The Rev. J.R. MacColl III, D.D., r
 Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
 4800 Woodward Ave. at Warren
 The Very Rev. Bertram Nelson Herlong, dean
 Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS' 170 E. Jefferson
 In Civic and Renaissance Centers
 Sun HC 8:30 & 11; Thurs 12:10

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
 The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae
 Mattson, ass't
 Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,
 sermon, Bible study. Holy baptism by appt, reconciliation
 of a penitent by appt

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
 The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
 Sun Masses 8 & 10:45 (Sol). Daily; Low Mass 7, also Wed
 9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz
 Sun 8, 10, 6 H Eu; Wed 10 & 8 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
 The Rev. Russell Gale
 Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing,
 LOH

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
 The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c
 Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
 Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
 The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun,
 the Rev. Canon William P. Scheel, the Rev. William Speer
 Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
 Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10
 Eu

Continued on next page

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
 The Rev. William P. McLemore, r 2 mi. south of I-65
 Sun 8, 10; Wed 10

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
 The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the
 Rev. Earl E. Smedley; the Rev. W. Thomas Power
 Sun H Eu 8 & 10, Wed 11 & 7:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
 The Rev. Benjamin V. Lavey, r; the Rev. Donald Wilhite, Jr.,
 ass't; Jared Jacobsen, dir. of music
 Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11.
 Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS
 Wed 10. Holy Pe first Sat 5-8.

ROSS, CALIF.

ST. JOHN'S Lagunitas & Shady Lane
 The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the
 Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the
 Rev. Trevor Hoy
 Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
 The Rev. H.G. Secker, r; the Rev. M.B. Williams, c
 Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &
 HU; Fri 5, C; 5:30 Eu

KEY — Light face type denotes AM, black face PM; add,
 address; anno, announced; AC, Ante-Communion; appt,
 appointment; B, Benediction; C, Confessions; Cho,
 Choral; Ch S, Church School; c, curate; d, deacon; d.r.e.,
 director of religious education; EP, Evening Prayer, Eu,
 Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
 men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
 Communion; HD, Holy Days; HH, Holy Hour; HS, Healing
 Service; HU, Holy Unction; Instr, Instructions; Int, Inter-
 ceptions; LOH, Laying On of Hands; Lit, Litany; Mat,
 Matins; MP, Morning Prayer; MW, Morning Worship; P,
 Penance; r, rector; r-em, rector emeritus; Ser, Sermon
 SM, Service of Music; Sol, Solemn; Sta, Stations; V,
 Vespers, v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdays: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
1880-1980 Our 100th Year
Marlin L. Bowman, v; Glenn A. Duffy, ass't; G. Daniel Riley,
ass't
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.
Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9:30 H Eu (Rite II); 9:30 HC (1928); 11 H
Eu (Rite I) 1S & 3S; MP & sermon 2S, 4S & 5S. Wkdy 12:10 H
Eu Tues & Thurs; 8 & 5:15 H Eu Weds; EP 5:15 Tues &
Thurs. Church open daily 8 to 8.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Summer: Sun 8:30 Sung, 11 Low; Weekdays as anno

JOHN F. KENNEDY INTERNATIONAL AIRPORT
PROTESTANT/ecumenical CHAPEL Center of airport
The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
48th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 8. C daily 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to
6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3620 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

PHILADELPHIA, PA.

S. CLEMENT'S, Shrine of Our Lady of Clemency
20th and Cherry Sts., LO 3-1678
Sun Masses: 8, 9:15, 11 (High), 8:15. Sun Offices: Matins
7:40; Sol Ev, Novena & B 3. Daily Masses: 7 & 12:10 (Sat 7 &
10). Daily Offices: 6:40 (Matins) & 5:30 (EV, Novena &
Rosary). Confessions: Fri & Sat (5-8); half hour before each
Sunday Mass; at any time by appt.

NEWPORT, R.I.

TRINITY on Queen Anne Square
The Rev. Canon D.L. Coyle, r; Bradley C. Davis, c
Sun HC 8, 10(1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC
& HS 12; HD HC 8. Founded in 1696. Built in 1728.

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all
ages 9:15

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keltly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3988 McKinney Ave.
The Rev. Paul Waddell Pritchett, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used ex-
clusively)

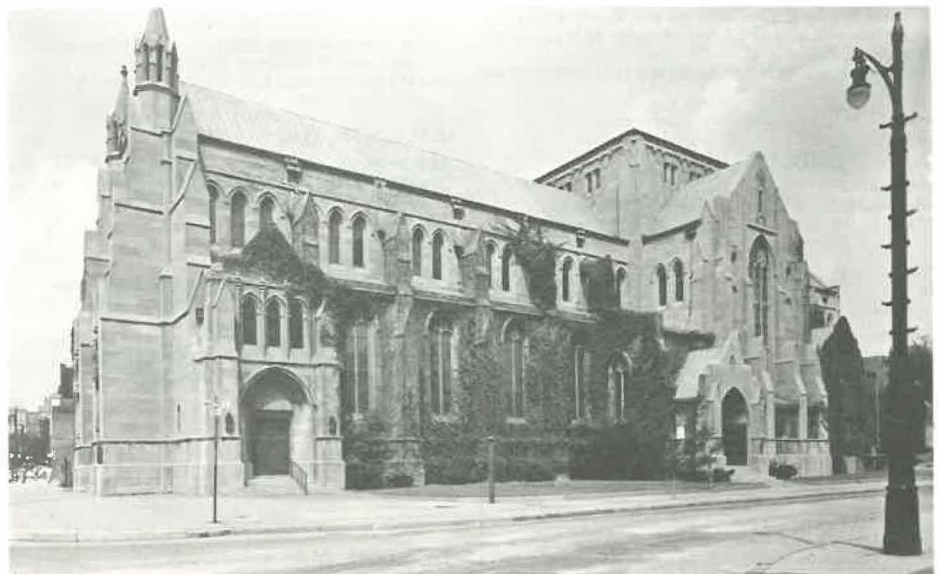
MADISON, WIS.

SAINTDUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

PARIS, FRANCE

(Junior Year Abroad Programs)

THE AMERICAN CATHEDRAL IN PARIS
23 Ave. George V, 8m3
The Very Rev. James R. Leo, dean; the Rev. Canon J.
Douglas Ousley, the Rev. Canon David R. Holetton; the Rev.
John C. Fisher, hon. ass't
Sun H Eu 9 & 11 (1S & 3S), MP (2S & 4S). Wkdays: H Eu 12:30
(Wed 9:30)



Cathedral Church of St. Paul, Detroit, Mich.